K Smith

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Yours ever most truly

J. N. Dickinson

D.

A MEMOIR

OF THE

REV. SIR HENRY ROBERT DUKINFIELD, BART.

[Jane D. Dukinfield]

"But the righteous live for evermore; their reward also is with the Lord; and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand; for with his right hand shall he cover them, and with his arm shall he protect them."—WISDOM v. 15 & 16.

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W. H. DALTON, BOOKSELLER TO THE QUEEN,
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1861.

For those who knew and appreciated my Husband, the following pages may possess some little interest: for strangers, they will have none. In printing this short Memoir, I have given effect to the suggestions of some valued friends, who thought it due to Sir Henry that there should be some record of his labours in the service of God, and for the benefit of his Brethren in Christ.

I am much indebted to those who have kindly lent me their assistance in the work, and beg them to accept my best thanks for the trouble they have taken.

J. D.

33, *Eaton Place*,
1861.

A MEMOIR.

The Rev. Sir Henry Robert Dukinfield was the fourth son of Sir Nathaniel Dukinfield, Baronet, and the seventh and last Baronet of the ancient family of Dukinfield, of Dukinfield Hall in Cheshire. The most distinguished of his ancestors was Colonel Robert Dukinfield, an eminent Puritan and Parliamentary leader in the Civil War. His mother was the daughter of John Warde, Esq., of Squerryes in Kent. He was born at Sulham near Reading, on the 1st of January, 1791, and succeeded to the Baronetcy on the death of his elder brother Sir Lloyd, 7th December, 1836; Samuel the eldest having perished on his voyage home from Corunna with his regiment, 7th

Hussars, in January 1809, and Charles having died in infancy.

He was at school first at Musselburgh, (his father being then with his regiment in Scotland), then for about two years at Rugby, and afterwards at Eton, where he remained till he went to Oxford. As a boy he was much given to athletic sports, especially the great Eton game of football, though his health was so far from strong that he was often unable to eat his dinner after a game. He was not fond of Greek and Latin, but he was very fond of English reading, and made good use of the permission given him to borrow books from a circulating library in London. History and Memoirs, among others those of Philip de Comines and De Retz, were his favourite reading. Among his contemporaries and companions were Sir John Coleridge, Sir John Patteson, and Dean Milman. From Eton he went, in January, 1809, to Christchurch, where he was presented in 1810

to a Studentship by Dr. White, one of the Canons, at the request of Sir William Scott, afterwards Lord Stowell. The Dean of Christchurch at that time was the famous Cyril Jackson. Sir Henry while at College was fond of society and did not read for honours: but at College as at Eton, he kept up his taste for literature, and improved his mind by reading good English authors, including the best poetry, of which he was very fond. He was ordained Deacon upon his Studentship, by the Bishop of Oxford, Dec. 18th, 1814. On being ordained he did not remain at Oxford, living on his Studentship, but at once applied for the perpetual curacy of Ruscombe, the parish in which his father lived.* This was the

* Sir Nathaniel had no residence in Cheshire. Dukinfield Hall, where the family was settled as early as 1225, when Robert de Dokenfield was Lord of Dokenfield, having passed to the Astleys by the marriage of the widow of the third Baronet with John Astley, Esquire, in whose descendants it still vests, with the estates attached to it.

only piece of preferment for which he ever applied. He lived in his father's house, and gave up the income of the living to the clergyman who had been previously serving the Church, and who continued to serve a Chapel of ease attached to it.

Having been ordained Priest (Jan. 7th, 1816) he was presented by Lord Braybrooke, a friend of his family, to the adjoining living of Waltham St. Lawrence, which he served from his father's house, where he still resided, there being at that time no habitable parsonage at Waltham. In those days great zeal in parish work was not so common among the clergy as it is now: and it therefore seemed worthy of remembrance that Sir Henry went one bitter day in mid-winter, on the setting in of a frost, to every house in the parish, to ascertain the wants of each family as to blankets: and that, the parish schoolmistress being laid up, he kept the school for a month himself, both

morning and afternoon, making the girls attend to their needlework, and setting the elder to teach the younger ones. It was too far to go home between 12 and 2; and, as he was weary and glad to get into the fresh air, he used to pass the time leaning against a gate. This was very shortly after leaving a rather gay college set, and at a time when, if a young clergyman devoted himself earnestly to his work, it was entirely from a spontaneous sense of duty, unsupported by the stimulus of strong public opinion.

In his 26th year Sir Henry was presented by the Lord Chancellor Eldon, at the request of Lord Stowell, to the Vicarage of St. Giles's, Reading.

Lord Eldon, in announcing the presentation to Sir Nathaniel, said, "My brother "and I discussed the extreme importance "of placing no clergyman in that town "who would not by residence, by example, "and doctrine, support to the utmost the

"Established Church, and in that confi-
"dence, which I am sure I may repose
"in his representations, I have acted ac-
"cording to his request, overlooking most
"powerful applications in favour of cler-
"gymen of great merit."

Lord Stowell wrote, "Your son is a
"*young* man; but as I have understood
"has conducted himself with very meri-
"torious attention to the duties of the
"parish which has been confided to him,
"and I have no doubt will feel the in-
"creased responsibility which is now thrown
"upon him. His letter to me (which I
"beg leave thus to acknowledge at pre-
"sent) expresses sentiments which I highly
"approve. And I hope he will permit
"me, when I have the pleasure of meet-
"ing him, to converse with him frankly
"and confidentially upon such matters
"relating to the care of the parish as I
"may feel myself justified in submitting
"to his attention. They will not be many,

"and I dare say, will be perfectly coinci-
"dent with his own opinions upon the
"subject. I need not touch upon the
"duty of general residence on such a
"Living; and still less to recommend to
"him all the kind accommodation that he
"can give to the wife and family of his
"respectable predecessor with respect to
"the present occupation of the house, till
"they can conveniently retire. His own
"good-nature and civility require no ad-
"vice upon that matter; nor shall I feel
"much necessity for troubling him at
"length upon any other."

An account of Sir Henry's ministrations at St. Giles's, of his character as a parish priest there, and of his strenuous zeal in promoting philanthropic objects has been given by Mr. William Blandy, one of his leading parishioners.

"It was in the latter part of the year
"1816 that he was nominated by the then
"Lord Chancellor Eldon to the Vicarage

" of St. Giles, Reading, and he very soon " displayed the activity of his disposition " in forwarding the interests, temporal as " well as spiritual, of those among whom " his lot was cast. In the year 1817 he " took a leading part in establishing a " Savings Bank in this town. On the " 5th of August of that year a meeting " was held in the Council Chamber, over " which the Honourable Richard Neville " (afterwards Lord Braybrooke) presided, " for the purpose of establishing a Savings " Bank, at which " the thanks of the meet- " ing were given to the Rev. H. R. Dukin- " field and J. G. Palairet, Esq. for the " great trouble and pains they have taken " in the formation of this society"—and " Mr. Dukinfield was appointed one of a " Committee of seven to prepare rules and " regulations for the management of the " institution. At the first quarterly meet- " ing held at the office of the Institution " on the 22nd Dec. 1817, the Rev. H. R.

"Dukinfield was the chairman, and he "continued for several years to give an "active and influential support to this "valuable aid to the industrious poor. "How much it has been appreciated, and "what good it has done, may be seen "from the increasing numbers and amount "of deposits. At the first annual meeting on the 17th of August, 1818, it was "reported that the number of depositors "was 310 and the amount deposited "£6815. 12*s*—while at the half-yearly "meeting held in December, 1857, the number of depositors had increased to 5229 "and the amount to £139,165. 10*s* 9*d*.

"I do not recollect that the late Sir "Henry Dukinfield took part in any other "great secular work until the latter end "of the year 1831, when the country was "first thrown into serious alarm by the "approach of that fearful scourge "Asiatic cholera;" then he immediately took "a prominent and active part in forming

" a Board of Health in Reading, and in " suggesting and supporting the best " means of arresting the progress, or alle- " viating the attacks of that dreadful ma- " lady; and he was indefatigable among " his own poor in enforcing air and clean- " liness, and administering advice and " consolation.

" Though during his Incumbency party " politics ran high in Reading and much " division and bitterness of spirit conse- " quently prevailed, he seldom took part " in them beyond giving his vote at the " Parliamentary Elections, his governing " principle in these matters being shewn " by a circumstance which occurred in the " severe contest in 1826. The agent of " one of the candidates during the heat of " the Election asserted that he had heard " from one of the " little" voters that Mr. " Dukinfield had said that he was not " bound to keep a promise given to a can- " didate on the canvass to vote for him.

" The truth of this statement was at once
" and indignantly denied by the person, to
" whom the assertion was made, and who
" shortly afterwards meeting Mr. Dukin-
" field mentioned it to him, adding that
" the accusation was too contemptible to
" deserve notice. The reply was, No, I will
" go to Mr. —— (naming the agent) and
" contradict it myself, for I must " take
" heed that the ministry be not blamed."
" The only time I believe in which he
" took a prominently leading part in any
" of the deeply agitating questions of that
" time was at a public meeting in the
" Town Hall, convened by the friends of
" the sitting members for this Borough,
" in the hope of being able to carry a
" petition in favour of " Catholic Eman-
" cipation." Knowing the strong feeling
" in the town adverse to such a proceed-
" ing, he thought that there ought not to
" be an attempt to mislead public opinion
" for the sake of covering the votes, which

" the members were prepared to give in " the expected division on the question in " the House of Commons. Mr. Dukin- " field therefore, seconded by the Rev. " H. H. Milman (the present Dean of St. " Paul's) moved the rejection of the peti- " tion, and was supported by an over- " whelming majority.

" But these interruptions to the usually " even tenor of his clerical duties were " few and uncongenial, and consequently " unfrequent. Among his flock he laboured " unceasingly and successfully. To the " better educated he was always kind and " courteous, ready to give advice and alle- " viate by his sympathy affliction, wherever " in its multifarious forms it might come, " but his greatest and happiest exertions " were among the humbler members of " his flock. Here he worked daily, ear- " nestly, faithfully. He kept a careful " register of every poor family in his large " and increasing parish, so that he was

" able to give an accurate account of the
" number, the character and the means of
" each. It was a perfect system, admira-
" bly worked out, and tended probably,
" more than any other of his estimable
" qualifications, to give success to his mi-
" nistrations among them, as well as to
" win for him that large measure of re-
" spect and influence among all classes,
" which so singularly marked his career.
" This it was which gave such additional
" weight to his dignified, yet conciliatory
" manner, when presiding at some of those
" vestry meetings, where angry feelings
" were so apt to break out. At such
" times he maintained a firm and judi-
" cious controul over the assembly, and,
" while elsewhere little or no respect was
" shewn to talents, station or charac-
" ter, an insult was never offered to
" him, whom even when differing from
" him in opinion all admired and re-
" spected.

"Though never compromising his own "position or teaching as a Clergyman "of the Church of England, he gained "the good-will and regard of the better "part of the Dissenters. So much so "that during a severe illness, he was "prayed for by name in the congrega- "tion, in which the Rev. James Sherman "(afterwards of Surrey Chapel) officiated, "and several of his dissenting parishioners "bore witness to his zealous labours for the "good of the poor by subscribing to the "Testimonial, which was presented to him "on his leaving the parish of St. Giles "for the more important one of St. Mar- "tin-in-the-Fields. His manner of per- "forming the services of the church was "devout and impressive. His rich and "well modulated voice, particularly in "reading the Commandments in the Com- "munion Service, was beautifully solemn "and touching. His sermons were clear "and forcible expositions of Scripture, and

" eminently practical. They were deli-
" vered with animation and feeling, and
" as his eye seemed to see every member
" of his congregation, his voice was heard
" by every one distinctly.

" He had a very strong sight, and liked
" to command every part of the church.
" Probably it was this prevalent desire
" that made him willing to sacrifice archi-
" tectural grace and beauty to what he
" considered of more importance, the bring-
" ing every one within the scope of his
" vision. About the year 1825 or 6 the
" parish church was found to be much
" too small for the increasing number
" who weekly sought admission within its
" walls, and it was determined to build
" an additional aisle or gallery. The
" Vicar's wishes both as to raising the
" necessary funds and making the altera-
" tions in the arrangement of the pews,
" were readily met by his people's thank-
" offerings.

" Their willingness to show their regard,
" and their desire to meet his wishes, were
" further manifested in obtaining an organ,
" powerful enough to give proper effect to
" the musical part of the public worship,
" in which he always took a warm inte-
" rest. When he first came to the parish,
" a small chamber organ had been erected
" as a memorial of the late Vicar. This
" was soon found to be so miserably dis-
" proportioned to the then size of the
" church that in 1821 the organ used at
" the coronation of George IV. in West-
" minster Hall being for sale, a subscrip-
" tion was raised to purchase it, and it
" was erected in the church, but when the
" church was enlarged, this second organ
" was found to be inefficient, and again
" funds were readily forthcoming to obtain
" an instrument of more powerful tone and
" compass, the contributors feeling that
" they were not only giving greater effect
" to a most pleasing part of Divine wor-

" ship, but furthering an object, which " their beloved Pastor had much at heart.

" The power and impressiveness of his " sermons were acknowledged by all classes, " and were evidenced by the full and ear- " nest attendance of his flock throughout " the eighteen years of his ministration " among them. One instance (among " many doubtless) may be recorded of their " effect upon a stranger well competent to " judge of them. The Rev. Daniel Wil- " son (the late venerable Bishop of Cal- " cutta) happened to be in Reading on a " Sunday shortly after the death of his " wife, and went in the evening to St. " Giles's Church, when the Vicar, uncon- " scious of the presence of any but his " usual auditory, preached on the conso- " lations of Religion, particularly in sea- " sons of affliction. As the congregation " were leaving the church, Mr. Wilson ad- " dressed the churchwarden, (the late Mr. " S. G. Willats), and begged him to give

"a brother clergyman's thanks to the "preacher for the Christian comfort he "had administered to him.

"To the parishioners of St. Giles the "Christian Sabbath was indeed 'a de- "light,' and its services and exhortations "produced a settled feeling of thankful "contentedness which precluded all wish "for change and novelty. We knew that "we possessed and were thankful to the "Giver of every good gift for the inappre- "ciable treasure of an able and beloved "Pastor. But the time at length came, "in the latter end of the year 1834, which "we had sometimes with fear anticipated, "when those talents and endowments "which we had so long admired and loved "were to be transferred to a more exten- "sive and important sphere. On the last "Sunday previous to his leaving Reading, "he preached both in the morning and "evening, and it being the first Sunday "in the month the Holy Communion was

" administered. The Church was densely
" crowded, and both Pastor and people
" gave evident tokens of the deep feelings,
" which the disruption of the long-cherished
" bond between them was stirring up in
" all hearts. The usual number of com-
" municants had varied from 80 to 100,
" except at the greater festivals, when they
" occasionally amounted to 140, but on
" this day the large number of 240 par-
" took with their revered Pastor of the
" Holy Feast.

" One of the most remarkable traits
" throughout his career amongst us was the
" adaptation of his manner and conversa-
" tion to all classes and to all ages of his
" flock. He addressed children with a win-
" ning kindness, and in language suited to
" their tender age. To every class he knew
" how to speak the word in season, and all
" felt in conversing with him the influence
" of the earnest and well instructed servant
" of his Divine Master. When first he

" came among us there was a natural
" reserve, some thought hauteur in his
" manner; he was young and little prac-
" tised in his clerical work, but as years
" rolled on, he lost much of the less attrac-
" tive manner, and more and more shewed
" the softer and brighter graces of the
" Christian Pastor. His ability as a
" preacher was always considerable, though
" it was evident from the sermons, which
" he occasionally preached at St. Giles's,
" after he left Reading, that his removal
" to London, by bringing him into contact
" with higher and better trained intellects,
" than the ordinary intercourse of the
" country affords, had drawn out the richer
" resources of his well stored mind. But
" the humility, generally the companion of
" true talent, shut out all jealousy of other
" gifted preachers. It was his custom at
" St. Giles's to preach three sermons out
" of four, assigning the fourth to his cu-
" rate, generally a younger and less expe-

" rienced man, but during the latter part
" of his incumbency, he obtained for a few
" months the assistance of a very able and
" attractive preacher, the late Rev. J. E.
" Riddle of St. Edmund's Hall, Oxford,
" who was a great favourite in the pulpit.
" The Vicar seeing this and knowing that
" Mr. Riddle's engagement could only be
" for a short time, reversed the order of the
" preaching, and assigned three out of
" four to Mr. Riddle, taking only the
" fourth himself.

" I have now given, so far as my me-
" mory enables me, the most striking fea-
" tures of Sir Henry Dukinfield's minis-
" terial course during his residence in
" Reading—admirable and blessed as it
" was, it must be viewed as only as it were
" the training for the far more arduous and
" important duties, which he was called on
" to fulfil, in taking charge of a Metropo-
" litan Parish. There will be found the
" matured fruits, of which, in his compara-

" tively small country parish, he shewed " the promising germ, but so long as any " of the generation, among whom his earlier " labours were carried on remain, his me- " mory will be cherished with reverential " regard and grateful affection."

It appears from this account that Sir Henry took a leading part in the rejection of a petition which it was proposed to send up from the town of Reading in favour of Roman Catholic Emancipation. It seems that in doing so he was in some degree influenced by the circumstances under which the petition was proposed. He was the last man to desire that the Church should depend for its position and influence on political privileges. He saw clearly that it must rest, and did his utmost within his sphere of duty to establish it, on the free allegiance and affection of the people. The response which his own efforts had met with through many years of ministerial labour had led him to feel

confidence in the soundness of this foundation.

In very early days, before Cottage Lectures were at all common, Sir Henry began giving an Evening Cottage Lecture at Whitley, an outlying hamlet of St. Giles', about two miles from the Vicarage. He knew the people there as well as he did those in Reading. He told them when he commenced that he would never stay away on account of bad weather. If they would come to the Lecture they might depend upon finding him ready to give it whatever the weather might be. The first evening some women began to speak to him about blankets, but he refused to listen, saying that he would come at other times to enquire into their personal wants, but that he would hear of nothing of the kind on Lecture Evenings, and he was never troubled again with begging on those occasions.

"Sir H. D.," says one of his parishioners,

"was decidedly a popular preacher in "Reading. His Church was thronged, "chiefly at the evening service, which "was very frequently attended by strang- "ers from other parishes, and from the "neighbourhood. There was a middle- "aged individual, highly esteemed and "respected by all parties, as well as looked "up to in his profession, who, though the "head of a congregation of Separatists, "was in heart a true and spiritually minded "Churchman. He used to attend three "or four times in the year, as was sup- "posed, to judge of the progress of the "young Vicar; and as the movements "of his head generally marked the im- "pressions on his active mind, we used "to be amused by remarking whether the "shakes or the nods of approbation pre- "dominated."

The same lady mentions an incident indicative of the feelings with which Sir Henry was regarded by the poor. "He

" used to keep in his study a store of " print, flannel, &c.; and frequently cut " off proper quantities as gifts to the poor " who came to him. A servant, who had " been brought up in the school, and called " at the Vicarage, when on a visit to her " family at Reading, received from his " hands the proper length for a check " apron; and her mother told me several " years after, that Mary could never make " up her mind to wear it out, but kept it " as a valued memento of his approba- " tion."

This lady also says, " He enjoyed the " confidence of a large proportion of his " parishioners, who were in the habit of " consulting him on all their affairs spiri- " tual and temporal; his excellent judg- " ment rendering him a safe and valuable " adviser. This was a peculiar feature in " his ministerial course, considering the " awe and actual fear, excited by his occa- " sional sternness of manner and counte-

"nance. I do not say habitual, as the "contrast of his smile was pleasing and "encouraging; and his whole manner in "seasons of distress or sorrow was marked "by kindness, feeling and sympathy."

The following note to a lady, thanking her for a present of a little book she had written, will serve as an example of his intercourse with his parishioners and those who assisted him at his school.

My dear Parishioner,

For your kind note and for "The last Sabbath" my best thanks are due to you. The little work is very excellent. I congratulate you on your success. I cannot tell you how much I am pleased by having my little friends thus vividly brought before me, and the whole volume is calculated to be extremely useful. I venture to suggest that it would be improved, if the influence of the Holy Spirit were to be mentioned after the notice of

the love of God in redemption. It is a very strong proof of that love that the help of the Spirit is vouchsafed even to the youngest, and that from the time they are first brought into Christ's fold they are placed under the special protection of the Holy Ghost.

I presume also to think that Jesus Christ or some other synonyme, where it can be used conveniently, is more reverential than "Jesus" only.

May God bless you in this and in every other Christmas, whether it be your privilege to celebrate it in this or in another world. In haste.

Ever yours most truly,

H. R. D.

23rd December.

Sir Henry was an early and active promoter of education in his parish. Among other improvements in this line effected by his exertions, the Sunday school for girls was converted from a small Dame's school

in a cottage into a school of 180 pupils; and the services of ladies were enlisted as teachers, which was then rather a novelty, and even gave some umbrage to the enemies of innovation. The great success of some of these ladies as teachers, however, justified the Vicar in adhering to the practice; and one of them has remarked that the Sunday school of St. Giles "was the "cradle of her own religious knowledge, "as the thought and examination of Scrip-"ture necessary for teaching others were "most profitable to herself."

Though unskilled in the science of music, Sir Henry highly valued it as an instrument of devotion, and always kept the music of his church, to a great extent, under his own direction. He chose every psalm and hymn, and even when far away, used to send up the list for the month, often choosing the tunes as well as the words. He would never allow of any hymns which did not consist of prayer,

praise or thanksgiving; or permit sentimental poetry, however beautiful, to be used as part of the service. Nor would he admit anthems, or any piece of music, in which the whole congregation could not join. He encouraged simple singing in parts, but objected to pieces in which some of the voices are occasionally silent. The excellence of the music at Reading was universally admitted. The instruction of the girls in singing, which Sir Henry introduced, "was a new thing, and at first "met with some disapprobation. Many "sagacious heads were shaken; and two "excellent old ladies, who could not recon-"cile their minds to modern changes and "innovations, withdrew their subscriptions "to the school, because six girls in caps "and tippets were seated against their pew "in the chancel, to aid the congregational "singing. In the mean time, Sir H. and "his talented Organist encouraged people "to be present in the vestry, when the sing-

" ing classes were receiving their weekly " instructions; and whoever recollects those " lessons, must have been struck with the " pains taken by Mr. B. (the organist) to " make the young women and children un- " derstand the spiritual meaning of the " words they sang, and to impart to them " the same religious feelings which so emi- " nently cheered and enlivened his own " heart. He, amongst others, often spoke " of his debt of gratitude to Sir H. D., not " only for a continued course of kindness to " himself and family, but for the firm and " salutary check which he maintained over " the exuberance of talent and flights of " genius which often destroy the sober and " solemn effect of parochial music and " psalmody. Although without scientific " knowledge, he never failed, with good " taste and judgment, to give the weekly " praise or criticism so useful to young " professors of music."

Sir Henry took the greatest pains to

make himself heard, both in reading and preaching. His natural voice was low, and sometimes difficult to hear; but in the pulpit or the reading desk he was resolved that every person in the church should hear him, and he succeeded. He was almost the only person who was always perfectly heard in every part of the great church of St. Martin's. The exertion he thus underwent was very severe, and he was sometimes entirely prostrated on coming in from evening service. His reading was simple; not slow, but solemn, with perfect enunciation. When he performed the Marriage, Christening, or Funeral service, it was constantly remarked how beautifully the service had been read.

Sir Henry, though not undecided in his opinions, extremely disliked anything which might tend to array Church parties in a hostile attitude against each other, and to sharpen and perpetuate their divisions. This sentiment finds expression in the fol-

lowing passage of a letter, written by him to a deeply respected friend, of his own religious opinions, who had invited him to join a society which he feared would assume a party character.

"I should not have delayed so long to "answer your letter, if I had not enter- "tained a hope of seeing you on Thurs- "day. Friday I had not a minute to "spare; and on Saturday I was obliged "to go to London. Indeed, I wish I "could be excused from writing now, for "it is always painful for friends to corre- "spond on a subject, in which they both "feel interested, and which they do not see "in the same point of view. I am very "sorry that neither my conversation with "H., nor the letter which you were so "good as to write to me, have changed "my opinion on the matter in question.

"It cannot, I am afraid, be denied "that the great body of the clergy are "divided into two parties, and it seems to

"me that a much greater evil could not
"befal the Church from within, than the
"divisions of these two parties through
"all England into separate and exclusive
"societies holding their regular meetings
"for appointed purposes. The evil would
"be less in proportion as such societies
"were less general and consisted of fewer
"numbers. A party of four would be
"less injurious than a party of eight or
"ten, than of twenty and so on. But
"whatever the numbers might be it still
"appears to me an evil, which I most
"earnestly deprecate, because I think it
"unavoidably tends to interrupt the peace
"of the Church, and to foment and exas-
"perate party feelings. I regret par-
"ticularly that such an association should
"have been formed in this neighbourhood,
"where the different classes have held their
"opinions with the utmost moderation and
"charity towards each other, living toge-
"ther with the most friendly confidence

"and co-operating with the utmost cor-
"diality whenever a known difference of
"opinion did not necessarily put them
"asunder, and I have long entertained a
"hope, which recent proceedings have cer-
"tainly not encouraged, that they might
"approximate still more closely than they
"have ever done hitherto, until party
"distinctions were almost entirely done
"away.

"I cannot regard a number of clergy-
"men assembling at stated periods for
"prayer and exposition of the Scriptures
"as a mere dinner party, nor can I con-
"sider their number restricted to four
"while there is a permission to invite
"guests who are virtually admitted to the
"society though they may not be regular
"members of it. Indeed the rule of re-
"ceiving neighbours, though confined to
"two at each meeting, really makes the
"society quite unlimited.

"You have certainly a full right to

" congregate in this manner, nor would I
" dispute it for a moment, but I need
" not remind you that many things are
" lawful which are not expedient, and this
" clerical association appears to me to be
" one of them. In any question of positive
" duty your reference to the times of the
" Apostles would have the utmost weight,
" but not, I venture to think, in a mere
" question of expediency, which I appre-
" hend this strictly to be, when the con-
" sideration must be, not whether any good
" results from a particular measure, but
" whether the good so far preponderates
" against the evil as to justify your under-
" taking it. We renounce some worldly
" pleasures which are in themselves inno-
" cent upon mere expediency, and we may
" well deny ourselves religious pleasures
" upon the same principle. In the case
" before us *you* will think that I exaggerate
" the evil, and *I* shall think that you un-
" duly magnify the good, and it will not

" therefore be surprising if we do not come
" to the same conclusion upon it. I am
" always most happy to receive your ad-
" vice, and most thankful to you for offer-
" ing it, but I cannot act upon that which
" you have now given, for the same
" opinions which make me object to one
" exclusive society would equally make me
" object to another. I think the evil would
" be greater than the good. In the pre-
" sent state of things it would not be easy
" to form a society which was not of a
" controversial or of an exclusive cha-
" racter. Do not, however, suppose that
" either M., H., B., or I were in the slight-
" est degree wounded by not having been
" invited to join you, though I confess I
" am sorry that the feeling of delicacy
" which you mention, and which you will
" excuse me if I say was a mistaken one,
" prevented you from alluding to the sub-
" ject, for it necessarily gave an air of
" secrecy to your proceedings, which was

" inconsistent with the confidence to which
" you had usually admitted me upon all
" professional matters, and which I ac-
" knowledge most gratefully to have been
" a source of the purest gratification to
" me for many years. Indeed I may say
" here that I am too well convinced of the
" sincerity and value of your friendship to
" suppose that it will be in any degree
" shaken by the present correspondence,
" for it is not to be expected that any
" two clergymen can go through life with-
" out sometimes differing in opinion. We
" have differed before, and I dare say we
" shall differ again, and after all our feel-
" ings towards each other may remain
" precisely the same, strengthened indeed
" by the many things in which we agree
" and not weakened by those unessential
" matters which we may not quite see in
" the same light. I must however, to
" conclude this long letter, submit to your
" consideration a passage of Baxter, the

" force of which does not seem to me to " be at all neutralized by the context. " The second thing, therefore, I would " entreat of you is that you would be ten- " der of the unity and peace of the Catholic " Church, *not only of your own parties but* " *of the whole*, and to this end these things " will prove necessary, 1st, Do not too " easily introduce any novelties into the " Church either in faith or practice."

A clergyman, who was Sir Henry's curate at Waltham, says that he required very little of candidates for confirmation in the way of knowledge, but that he was most earnest in making the most of the opportunity to awaken in them religious feeling and create a serious and lasting impression, which he not unfrequently did. The same clergyman says that he possessed in an extraordinary and enviable degree the faculty of retaining a distinct knowledge and recollection of all his flock; and that his eye would at a glance detect

who were present at church and who were absent. "Often in my rambles with him "at Waltham I have felt quite confounded "at the accuracy of his recollection, and "his addressing familiarly the children as "he met them, by name, many of which "he could not have seen for years."

Among the benevolent objects of which Sir Henry was one of the earliest promoters may be mentioned allotments for the poor. He gave a part of his glebe at Waltham for the purpose, and insisted, contrary to the then prevailing practice, that the people should be charged no more for their fraction of the acre than the corresponding fraction of the whole rent.

Sir Henry, while Vicar of St. Giles's, was Rural Dean. In 1833 he was presented by Bishop Burgess to a Prebendal Stall of Salisbury. The income of the Stall was not more than £20. a-year, which he always gave up to the clergyman of the parish in which the Prebendal

Estate was. At a later period, the lease, through a series of accidents, unexpectedly fell in; and the first use he made of this good fortune was to endow the living permanently with an additional income of £100 a-year. As to the remaining income of the Estate he proposed and ultimately effected an arrangement with the Ecclesiastical Commission.

A momentous crisis had now arrived in the history of the Church of England. The political party which had generally supported that Church had been hurled from its long tenure of power and reduced to great weakness by the Reform Bill. The tide of political change was running high; and the Established Church, from her old connexion with the now defeated party, the animosity excited by the exclusion of Dissenters from civil privileges in her supposed interest, and the neglect of duty, sinecurism, and pluralism which had unhappily prevailed among her clergy in the

hour of her secure ascendancy, was assailed by a torrent of odium which threatened for a moment to sweep her away. First, among the ecclesiastical statesmen by whose energy and prudence the storm was weathered, stood Dr. Blomfield, the Bishop of London. This prelate was personally quite unconnected with Sir Henry, but he discovered and appreciated in him qualities similar in kind to his own, and came to the conclusion that he was the right man to undertake the management of the great London parish of St. Martin-in-the-Fields, which in 1834 became vacant by the resignation of Dr. Richards, and which at that moment was, owing to party divisions, in a condition requiring a firm and able but gentle hand. The Bishop was staying at Binfield, near Reading, with a clerical friend, through whom he had heard of Sir Henry's success as a parish priest. Sir Henry was asked to come over and preach, without being told that

the Bishop was there, and after service was invited to stay and dine with the Bishop, but declined. A short time after he received a letter from the Bishop, which has unfortunately been lost, offering him the living of St. Martin's, which he accepted, and consequently resigned St. Giles and Waltham St. Lawrence. His departure from St. Giles's is thus described by a parishioner whom we have before quoted.

"The last Sunday of his stated minis-
"try at St. Giles's was on November 2nd,
"but the people were not aware of the
"fact. In the evening he took for his
"text, "Now the God of hope fill you
"with all joy and peace in believing; that
"ye may abound in hope through the
"power of the Holy Ghost." He appeared
"at times quite overcome; but he made no
"allusion to the circumstances of his ap-
"proaching separation. Those who sat
"near him said that his eyes were filled

" with tears, while his favourite Hosanna
" hymn was splendidly sung after the ser-
" mon; it only crossed our minds that it
" was his last sermon. But on the pre-
" vious morning every one knew well that
" it would be his last administration of the
" Holy Communion, and the number of
" communicants affectionately crowding to
" receive it from him was very affecting.
" I then received it for the last time from
" those hands, which had first administered
" it to me after my confirmation. He was
" so overcome, as to be scarcely able to
" pronounce the concluding benediction.
" There was a slight pause while he en-
" deavoured to control his feelings, and
" then what a silence was that which fol-
" lowed! What an interval for angels to
" look down upon, when, after that solemn
" ordinance, a Pastor and his congregation
" were for the last time commending each
" other, together, in prayer to God.

" Sir Henry did not enter on his London

" duties till Dec. 7th, the second Sunday " in Advent; but the intervening Sundays " were passed by him in the country, pro- " bably for the sake of bodily rest, and the " quieter spiritual exercises, preparatory " to his entrance on the more important " sphere before him."

The fact was, he was then in very bad health. When he came to London to commence his ministry at St. Martin's, some of his parishioners thought he had almost the appearance of a dying man.

St. Martin's was a parish of about 25,000 inhabitants. It included the most different kinds of population. Part of it was occupied by the houses of the wealthiest class; in another part were the abodes of extreme poverty and want. The clergyman therefore was required to shew a power of dealing with social difficulties of opposite kinds.

But the great difficulty with which Sir Henry, on coming into the parish, had to

contend, was the state of feeling then prevailing among the parishioners, in consequence of the political and ecclesiastical disturbances of the time. One who remembers the circumstances, says that "any man who valued his own peace "and comfort, would have avoided the "charge." The previous incumbent, Dr. Richards, had in fact been driven to resign by annoyance and vexation. For a period of about two centuries prior to the year 1834, the parish had been governed by a select vestry. Shortly before the retirement of Dr. Richards, the legality of the select vestry was questioned by a decision of one of the superior Courts of Law, in consequence of which the members of the select vestry declined to act, and thenceforward the parish was governed by an open vestry. The open vestry was, as might have been expected under the circumstances, at first a scene of great violence and confusion; but by taking a firm,

even, and conciliatory course, Sir Henry managed, within no long time, to re-establish harmony, not only between the different political parties, but between Churchmen and Dissenters, and to bring the whole parish not only to passive union and tranquillity, but to an active co-operation in good and charitable works. This was not accomplished without great patience and self-command, in very trying discussions; but it was effectually accomplished. A customary meeting of the principal parishioners at a public dinner, for parochial purposes, under the presidency of the Vicar, had been discontinued on account of the dissensions; but within a very few years after Sir Henry's arrival in the parish, it was resumed with perfect success, and never again discontinued.

Matters for disagreement of course were not wanting; and Sir Henry had to deal, immediately on becoming Vicar, with very bitter disputes respecting the office of

Clerk in Orders, and the Librarianship of Tenison's Library, which he succeeded in bringing to an amicable termination.

Subsequently the Library was thrown open to the parishioners, with a reading room for the middle classes attached to it. Sir Henry spared neither exertion nor pecuniary assistance to make it attractive, but this effort for the improvement and gratification of that class did not succeed, and ultimately the reading room was closed; many valuable books which Sir Henry had presented to it *conditionally*, were returned to him after he had left St. Martin's.

The school, under an efficient master, became very flourishing.

At the first vestry there was a dispute respecting two Lectureships and an afternoon Preachership, which had always been paid for by the parish. The payment was now contested, and Sir Henry at once gave up the question, and undertook to perform all the duties himself, or at his own

expense. His payments to curates were not less than £300. a-year; besides which, he voluntarily gave, in consideration of some slight additional duties, £100. a-year to the clergyman of a district Chapel which was insufficiently endowed.

In steering through these difficulties, the Vicar of St. Martin's, like his Bishop, was compelled to show some of the qualities not only of a good pastor, but of a skilful tactician. He displayed great address not only in encountering, but in avoiding difficult questions. He made the best use of his power as Chairman in arranging the order of the business, so that the questions about which there was likely to be a fight might come last. When a really difficult legal question was in prospect, he fortified himself beforehand with a good legal opinion, and shaped his course accordingly. He would also frequently allow the more violent speakers to run on till they had exhausted

themselves, and then quietly and courteously point out their mistakes; and by so doing, conciliate support, and get his resolutions carried.

He was not wanting in sensitiveness; and he was observed to be frequently full of suppressed feeling, when attacks were made in debate on the Church, the Clergy, and other objects of his attachment; but he never gave vent to his emotion, and was rewarded for his self-control by a success far more solid and valuable than that which is gained by a telling retort.

Among his earlier Churchwardens, Sir Henry had to deal with some who were either Dissenters, or politically adverse to the Church; but when brought into contact with them, he succeeded in making them his friends. He of course took care, as Chairman of the Vestry, to be of no party, to concur cordially in the removal of evils and abuses, at the same time that

he resisted violence; and to give practical proof upon all occasions, that he had no object in view but the interest of the parish.

He, however, did not acquiesce in any views of the clerical office which made the clergy cease to be citizens. He always gave his vote at elections on the Conservative side both at Reading and in London. On one occasion, in a Westminster election, there was a good deal of popular excitement, and some of the Conservative voters were insulted as they went to the poll. Sir Henry, however, went to the poll to vote for the unpopular candidate, and was very respectfully received by the people.

The two most eminent public services which Sir Henry rendered while at St. Martin's, were the establishment of the Parochial Baths and Washhouses under an Act of Parliament suggested and procured by himself and commonly called by his name; and the introduction of

a Voluntary Parish Rate for additional Schools, the extension of religious worship, and other charitable purposes. Neither of these services was strictly speaking of a pastoral character. Both were instances of the enlarged view the clergy were beginning to take of their position as the leaders of social improvement and public benevolence; a view which was entirely congenial to Sir Henry's character and habits of mind, and which no man more successfully carried into effect. The moral and spiritual character of the population is so deeply affected by their physical condition, that their physical condition cannot be regarded as beyond their pastor's care. This truth is now generally acknowledged and acted upon by clergymen; but Sir Henry was perhaps among the earliest who thoroughly grasped it and systematically gave it effect.

Not only the poorer but the middle class inhabitants of our great towns had hitherto

suffered under an almost total want of the means of personal cleanliness, and under the sanitory and even moral evils which the want of cleanliness entails. The need of Washhouses was even more grievously felt than that of Baths. Poor families occupying only one or perhaps two rooms, were exposed not only to the greatest discomfort, but to loss of health from the dampness of the air, by having to wash all their clothes in that confined space; and were driven to the most wretched shifts by the difficulty of procuring water and other necessaries for the purpose.

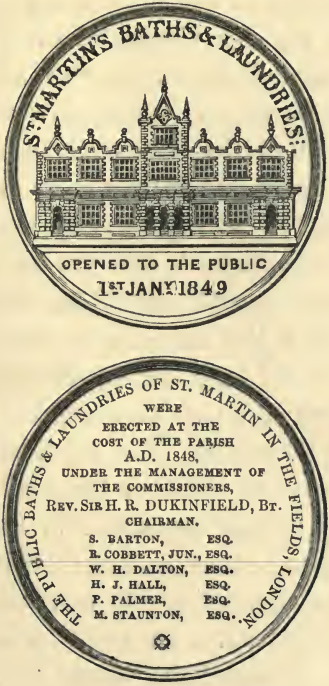
This state of things began to attract public attention, and efforts to improve it were made. Baths and Washhouses for the poor were established by voluntary subscription at Liverpool in 1842, in Glasshouse-yard in 1845, and in Euston Square in 1846. The first public meeting on the subject in London was held at the Mansion House in October, 1844, when a Committee

was formed to carry out the measures which had been resolved upon, on the list of which, and also of the subscribers, Sir Henry's name appears.

It occurred however to Sir Henry, that so essential an improvement ought not to be left entirely dependent on the precarious agency of voluntary contributions. It is probable that the happy condition into which his own parish had been brought, and the cordial co-operation in good works which he now met with at the hands of all classes and parties there, emboldened him to give the Baths and Washhouses movement a parochial character. He suggested the passing of the Act of Parliament, (9th and 10th Vict. c. 74) which is generally called by his name, empowering vestries to raise money on the parish rates for the erection and support of Baths and Washhouses for the poor. His friend and coadjutor Mr. Bullar kindly lent his professional aid in

drawing the Act. It was brought into the House of Commons at Sir Henry's instance by Sir George Grey, Mr. Hawes and Mr. Courtenay. The Bishop of London was to have taken charge of it in the House of Lords, but having been made a Government measure, it was conducted through the House by the Marquis of Lansdowne, and received the Royal Assent in August, 1846. The Act was not unopposed. Persons who kept baths feared that their interests would be injured; and a great deal of exertion on Sir Henry's part was required. He immediately moved the adoption of the Act in his own parish. The motion was carried unanimously. A Committee was appointed of which Sir Henry was Chairman, and continued so for some time after his resignation of the living. Extensive Baths and Washhouses were commenced without delay, and opened on the 1st of January, 1849. The sub-

joined medal was struck by the parish to commemorate the event.



As the originator of the Act, Sir Henry naturally became a leading person in the

further progress of the movement. After he had left St. Martin's, at the request of the Bishop of London, he accepted a place in the working Committee of the Establishment in Goulston Square, Whitechapel. He was almost immediately appointed Chairman of the General Committee, and subsequently he and two other gentlemen became the whole working Committee. This establishment has proved a great blessing to a populous and necessitous district; but the financial difficulties with which it had to struggle, caused Sir Henry great anxiety, and have entailed a heavy loss on his estate. Nor will it be possible to continue to carry on the establishment without further support from the public.

He also became instrumental in propagating and directing the movement in foreign countries. In 1849 he received a complimentary letter from M. Dumas, Minister of Agriculture and Commerce under the French Republic, thanking him

for the information he had supplied, and the assistance he had given to M. Pinéde, a gentleman who had been sent over by the French Government; and apprizing him that a measure for the establishment of Baths and Washhouses in France was then in course of preparation. In 1853 his advice was sought by the Secretary of the People's Bathing and Washing Association at New York. In 1849, being on the Continent, he had an interview on the subject with M. Rogier, then at the head of the Government in Belgium. This interview led to practical results. A gentleman was sent by M. Rogier to see the London Establishments, under Sir Henry's guidance. In 1856, an extract from a dispatch of Lord Howard de Walden, British Minister at Brussels, was communicated to Sir Henry by Lord Clarendon, to whom it was addressed. In it Lord Howard de Walden informed Lord Clarendon that a meeting of persons from differ-

ent countries had been held at Brussels, having for its object the improvement of the condition of the people. He added, "The adoption of general systems bearing "on the wealth and domestic resources of "inhabitants of towns, will no doubt be "much advanced by the proceedings of "the meeting. Very little had been done "in this sense in Belgium till within a "few years, and I believe that one of "the first steps taken was owing to the "zeal and influence displayed by the Rev. "Sir Henry Dukinfield in 1849, whom I "had the satisfaction of placing in com- "munication with M. Charles Rogier, then "Prime Minister, and with M. Charles "de Brouchére, who had just been elected "Bourgmestre. That Rev. Gentleman "furnished M. Rogier and M. Brouchére, "with very valuable and striking statistical "information relative to economical public "washhouses and baths, which excited "the liveliest interest on their part, and

" made a deep impression as to what could
" be easily effected by well-judged perse-
" verance in a right course, and there are
" no persons in Belgium on whom such
" result could tell in a more practically
" beneficial sense. It is indeed only since
" that time that the great beneficial im-
" provement in Brussels (which has set the
" example to other great towns) has taken
" place; and I may say that till then but
" little spirit of giving impulse to any such
" system was discernible in the higher
" class."

After Sir Henry had become a parishioner of St. George's, Hanover Square, he was asked to attend a meeting of the Vestry of that parish, at which a motion for the establishment of Baths and Washhouses was to be brought forward. He attended accordingly, and spoke in favour of the motion. After the meeting, several noblemen and gentlemen informed him that they had come to the meeting prepared to

vote against the establishment of the Baths and Washhouses, but had changed their minds and voted for it on hearing his speech. At the request of the principal parishioners, he then took the labouring oar, and underwent much labour and trouble in the conduct of the St. George's Establishments.

On this occasion, it was observed that he appeared extremely ill. The fact was that, though he spoke with effect on behalf of any object in which he was deeply interested, the prospect of having to speak made him at all times painfully nervous, but especially out of his own parish.

He neither deluded himself, nor misled others as to the financial aspect of these undertakings. In proposing the establishment of Baths and Washhouses at St. Martin's, he expressly warned the parish that no confidence could be placed in calculations tending to show that the institution would be remunerative or self-sup-

porting, and told them that they must be prepared to pay, and that the enterprise must be entered on in a philanthropic spirit, with a determination to set the example of conferring a great benefit on the poor.

The success of his appeal to the parish for the establishment of Baths and Wash-houses emboldened Sir Henry to venture on the proposition of a Voluntary Rate for charitable objects. On this subject he addressed to the parishioners a printed letter, dated June 25, 1847, in which he says, "It would ill become me to apologize for addressing a few pages to you on the subject of our parochial charities. If apology is due on any gronnd, it is because I have not pressed these matters more frequently and importunately than I have hitherto ventured to do. It is perhaps a false delicacy which prevents a clergyman from soliciting the bounty of his parishioners whenever it is needed in behalf of the poor of his flock; but it is so difficult to accomplish great and

extensive works of charity even in a wealthy metropolitan parish, that I have rarely found courage to ask for what may be called an extra subscription. Not to refer to annual contributions or collections after sermons, I have only three times in thirteen years solicited a general subscription. Twice an unusual effort was necessary in behalf of our schools, and a large sum (£2,332) was required in 1846 for the repair of St. Matthew's and St. John's chapels. My applications, therefore, have not been frequent, nor have they been made in behalf of objects not indisputably excellent, but it cannot be said that they have been successful. Money was obtained for the schools with very great difficulty, and the subscription to the Chapels is still deficient to the amount of nearly £600, though unusual exertions have been made by many kind parishioners to obtain contributions.

"New institutions, new schemes of charity or the enlargement of those already in

existence, will frequently be urged upon our notice, but the means, according to the system hitherto pursued, are wholly insufficient for any great object, and it becomes, therefore, of the very first importance, that some new method should be adopted to supply the demands of charity in this parish. It is in order to lay before you a plan which I have devised for overcoming our difficulties, that this letter is written. It is simple, intelligible, may be carried out with the greatest ease, and if generally adopted, would provide large sums with a very light pressure upon the bounty of individuals. In its operation it is perfectly voluntary. Every ratepayer may accede to it or reject it, in whole or in part, and no one would regard his refusal with the slightest feeling of unkindness.

"I now beg your attention to my plan.

"I propose that the collectors of the poor-rates, when demanding a rate, should be authorized to present a paper to the ratepayer, requesting, that in addition to the

rate he would contribute a given sum according to the amount of his assessment to the poor. The paper would contain a statement of the object or objects for which the money is solicited.

"I propose that the vicar, with the present and past churchwardens, be a committee, with power to add to their number, to whom the expending of all money which may be raised should be entrusted.

"I propose that a meeting of contributors be held annually or more often, at which accounts should be exhibited, rules for the collection and disposal of the funds considered and agreed upon, and the amount to be raised in the coming year decided. At the first general meeting the future constitution of the committee will form an important question for deliberation. For the present a more efficient committee could not be devised than the present and past churchwardens, a body of men thoroughly conversant with our charities, and other local interests, and justly enjoying, to a

very large extent, the confidence of the parishioners."

He next describes the objects—Chapels, Schools, Scripture readers, and the Visiting Society—to which he proposed that the money raised by the rate should be applied. He then proposes the following form for the paper to be presented to the rate-payers.

Voluntary Assessment for Charity.

The Vicar and Churchwardens most earnestly request that you will contribute a sum, at the rate of one halfpenny in the pound, according to the amount of your assessment to the poor-rate, to enable them to carry out important objects of charity in this parish.

H. R. DUKINFIELD, Vicar.

} Churchwardens.

The objects for which this payment is solicited are, &c.

He then says,—

"I have named a halfpenny in the pound as the amount of the first payment. The sum might vary in future collections, and might be reduced or increased according to the wants of the parish and the opinion of subscribers expressed at a general meeting. Many, to save trouble, and to prosper the fund, would be willing, at their first payment, to give the amount of the proposed contribution for a whole year. A halfpenny in the pound on one rate, if paid universally, would raise £500; and we have three poor-rates in the year. £1,500 would not be sufficient to defray all the charges now proposed, but it would take a considerable time to build the schools, and the payment for them might be spread over at least two years.

"I thus lay before you an outline of my plan: no doubt there are some particulars which may require to be modified, and which will be subjects of consideration when the first meeting of contributors shall

take place. In the mean time I venture to ask that those who wish to promote the plan should refrain from urging minor objections.

"The question has already been discussed by many of the most intelligent of the parishioners, and the more it is the subject of deliberation, the more do I believe it will meet with general concurrence and approbation. I am not, however, so sanguine as to suppose that it will receive universal support. I am aware, on the contrary, that several of my warmest friends in St. Martin's will not be numbered with the contributors; but not the slightest feeling of coldness or unkindness will exist between us on that account. The same conscientious conviction which leads me to put forward my proposition will prevent some from supporting it. And even among those who are usually earnest supporters of our church institutions, it cannot be expected that all will see the plan

in the same favourable point of view. We cannot account for the workings of each other's minds; and honest and benevolent men, having the same ends in view, will differ, even when there seems to be ample ground for agreement. I do not say that no objection to my plan can be detected; but the question is not whether the plan is perfect, but whether the advantages do not very greatly preponderate over any objection which can be urged.

"Some will differ from me, not on the principle of the plan, but because it does not embrace interests and objects which I have not contemplated; but I am willing to include everything which I can include with prudence, and with a due regard to my own conscientious convictions; and while my proposal leaves every one at liberty to join in it or not, as he pleases, I may fairly ask that I may be allowed to pursue my course without being urged to adopt measures which I cannot adopt conscientiously.

"Some, too, have objected to the plan, because it assumes the appearance of a tax. But how can a payment strictly voluntary bear that character? I would suggest, that it is not the question what the payment seems to be, but what it is, which deserves consideration.

"Others consider that the assessment to the poor-rate, in the case of a tradesman, is no test of the amount of his profits or of his means. To this I can only answer, that it is impossible to devise a plan which shall fix the exact sum which each individual may be expected to pay in proportion to his neighbours. The poor-rate affords a very inadequate, but as near an approximation to equality as any that exists, and if any one thinks himself too highly rated for the Charity payment, his own Court of Appeal is close at hand. There he may be his own judge, witness, and jury; his decision will be final, and to himself satisfactory, provided only that Conscience is

allowed to address the Court, and to plead in behalf of Charity.

"Some, again, think the plan dangerous, because, if once successfully carried out, it may become a perpetual payment, and a burthen upon the parishioners. We must remember, however, that the plan can only be supported by its own popularity. If it is found to work well, to be productive of great advantage to the poor, who will desire to relinquish it? and here I must again repeat that every payment will be voluntary and every rate-payer may bring his own connection with the fund to a close whenever he pleases.

"A more formidable objection still remains to be considered. Happily the collectors of the poor-rate are benevolent men, and are very willing to assist in obtaining subscriptions; but it is possible that they may not be able to collect the voluntary payment, without interference with the important duties which they owe to the

parish; and, however willing, they may be unable to undertake the charge which I wish to confide to them; but I shall not on that account relinquish the plan altogether. No doubt in losing the assistance of the poor-rate collectors, we should lose a very great facility for the furtherance of our object; the good work would proceed less rapidly, and some trouble would be given to the parishioners; but other agents might be provided, and the collection might proceed. The one essential principle of the plan, is the voluntary payment of a given sum according to the amount of the assessment to the poor-rate, and whether collected by one or another agent, the principle would be preserved.

"It has been suggested that this mode of procuring money for charity might be carried out to a larger extent than is now proposed, that it should not be confined to the obtaining of extra subscriptions, but that it should be made available in lieu of

our present annual subscriptions. There is much to be said in favour of such a proposition, and in a new parish or district with new institutions, I should think it very desirable, but the case is different in St. Martin's. It would be very imprudent to relinquish our annual subscriptions, to sacrifice a certainty for an uncertainty, and rely upon a fund not yet created, and on the continued prosperity of which entire reliance could not be placed. Undoubtedly I could not consent to so important a financial change, unless I was supported by the cordial concurrence of my excellent co-treasurers, and other valuable parishioners, to whose active and zealous co-operation in the management of our charities I am deeply indebted."

He then dwells particularly on the objects for which the first year's collection was requested, and continues—

"I must not omit to state that the present circumstances of the parish are such

as greatly to facilitate the adoption of my plan, at the same time that they make some new measure necessary.

"A great many of the principal houses which were recently inhabited by wealthy families, who contributed largely to the support of our charities, are now engaged for government or other offices, and our sources of income are thus most materially diminished; while, on the other hand, there is happily a change of a different description, which leads me to think that any measure of utility and benevolence will be very generally supported. On looking back on the state of the parish at a former and not remote period, it is most cheering to contemplate the change which has taken place. Party feelings, indulged in no moderate measure, were the natural fruits of contests which had long been carried on, and which eventually produced the most important changes in the administration of all our parish affairs. Strong feelings

violently excited were not easily subdued and a long time unavoidably elapsed before tranquillity could be restored.

"We have lived, however, to witness a state of things which far exceeds our most sanguine anticipations. While every one retains his own independent opinion, party spirit can hardly be said to exist among us. Throughout the great body of the parishioners there appears a friendliness and goodwill which could scarcely be expected where the numbers are so large and interests so often conflicting. Bodies of men of every variety of opinion can meet in St. Martin's for the discussion of public business in a spirit of mutual courtesy and forbearance, and a good measure is sure to be accepted from whatever quarter it may proceed. For this blessed result I am most deeply grateful, and especially to those leading men of all parties through whose instrumentality, under Providence, it has principally been accomplished. And

will my good friends in St. Martin's think that I am over sanguine in cherishing a lively hope that the present state of public feeling among us, honourable as it is to the whole community, may ripen into something better, may take a heavenward direction, and that, from transacting the business of the world in a spirit of friendliness and courtesy, we may combine together to do the work of God in a spirit of true Christian charity? The plan which I have proposed affords immediate facilities for this happy consummation. It gives an opportunity to a whole parish to join together with one heart, and one mind, and one purse, for the noble purpose of mitigating the sorrows and promoting the best interests of those who are suffering in our immediate neighbourhood, under spiritual, moral, and physical distress.

"In a parish abounding with aristocratic and commercial wealth, and at a time when luxury and self-indulgence are carried to

an extent hitherto unknown, the means should never be wanting for the accomplishment of every object which is sanctioned by prudence and dictated by Christian love. And the means will not be wanting in St. Martin's if, in a zealous and cordial spirit, the plan which I have ventured to lay before you is generally adopted. As I stated at the commencement of this letter, it is one of its advantages that it accomplishes very great results with very small sacrifices from individual contributors. The poor, no doubt, would chiefly benefit by it; to them it would be productive of incalculable blessings; but there is another class on which this Voluntary Assessment would confer a very great boon. I mean the poorer rate-payers. There is many a Christian man of this class, who feels most keenly his inability to join with the rich and the great in the more extensive efforts of charity. He is apt to think that such works are the exclusive privileges

of the rich, and, deterred by a natural modesty and diffidence, he does not venture to offer the small sum which he might spare from his scanty means. The voluntary assessment rescues him from his unhappy depression, and enables him to partake in the luxury of doing good on a footing of equality with the noblest and the wealthiest. The halfpenny rate may in his case produce only a very small sum, but it enables him to combine with his fellow-parishioners, whatever be their station, in doing the work of God; and no one can conscientiously engage in that work without bringing down upon his soul a blessing from above. To such a man the payment of a few pence will be esteemed an inestimable privilege. And even the pecuniary value of his subscription must not be disregarded: the largest amount is made up of the smallest items, and hence the universality of the collection through-

out this great parish will be productive of the most important effects.

"I have already stated that I am prepared for many recusants; but I have also a sanguine expectation that their numbers will diminish as the plan is better understood, and its good effects more clearly perceptible. Doubtless, the richer and more zealous will desire to make some addition to the small payment which is requested from them. From the wealthiest I do not ask large contributions, but additional sums, in moderation, given by some, will make up for the deficiencies of others. Contributors will be enabled to assign their subscriptions to any special object among many which may be named, and a safety-valve will thus be opened for benevolent persons who may desire to join with their neighbours and give their subscriptions, but are deterred by conscientious scruples. Those who are unable to support our Chapel or our National Schools may be glad

to give to our infants; for surely an Infant school may be viewed as common ground where all may meet in perfect harmony.

"I trust that all who think well of my proposition will exert themselves to gain it acceptance among their friends and neighbours; and I shall be thankful if those who are accustomed to pay their poor-rates through agents or servants will direct that the collector's application for the voluntary assessment may be liberally responded to.

"Upon the success of this plan the cause of Charity in St. Martin's parish mainly depends. The Parishioners may now decide whether our several institutions for relieving the wants of the poor, for their well-being in time and eternity, shall be carried out with a warmth, an energy, a liberality, which shall make us an example to all the parishes in the metropolis, or whether amid the abundance of our wealth, our privileges, and our awful responsibili-

ties, the cause of God and of his blessed Son shall languish and decay.

"It may seem bold to invite a body of 2,500 men of all ranks and stations, to combine together for the furtherance of the same objects of charity; but I make my proposition, bold as it may be, from an intimate acquaintance with many, and a general knowledge of the whole. It will not be disputed that I have a right to ask every rate-payer, and every inhabitant, to join with me, and to assist me in carrying out any good object for the benefit of the poor committed to my charge; and none, I think, will reproach me because, after an intercourse of nearly thirteen eventful years, I am willing to place a large and liberal confidence in my parishioners for the promotion of this scheme of charity, relying on the cordial co-operation of many, on the willing acquiescence of a very large majority, and on the forbearance of some who, conscientiously unable to prosper the

work, may yet kindly refrain from impeding it."

The appeal was cordially responded to, and the plan proved entirely successful. The voluntary rate is still in force in St. Martin's parish. The amount collected in 1860 was £539. 12*s*. 6*d*. The present Vicar mentions it as "an institution projected by his esteemed predecessor, of which he cannot speak too highly, as the means of enabling all classes of ratepayers, the poorest as well as the richest, to join together in works of charity." The boldness of the scheme, as well as the energy with which it was carried through, drew forth many expressions of admiration at the time. It has excited a good deal of interest and apparent desire to imitate it: but so far as is known it has not been successfully instituted in any other parish.

It was Sir Henry's peculiar habit in the management of his parish, when he had any plan in hand, to go round among his parish-

ioners, especially the tradesmen, talking it over with them and taking their opinions. He formed for himself what he used to call his Council, composed of the past and present Churchwardens. Before a vestry or meeting in which any thing was to be discussed, he used to visit each member of his Council separately and hear all that they had to say against his proposals. If their objections were reasonable, he gave up his plan. If not, he was prepared to meet them in discussion. He never began a contest unless he felt pretty sure of being able to succeed.

He used to meet his Curates at the Board Room of the Schools every day at 12 o'clock. Every poor person knew this, and they knew that if they wanted assistance of any kind they would find the clergyman at that place and time. No pecuniary relief was ever given at the Board Room, but the applicants were always visited immediately. It is believed

that this plan was originated by Sir Henry, though it has now become more general.

He instituted in the parish a clothing club, and a weekly penny saving fund. The saving fund was not only for the poorest, but for those rather above them. Not less than 3*d.* was taken at a time, nor more than 3*s.*

Among the objects of the Voluntary Rate were Scripture Readers, with which Sir Henry was most anxious to supply the parish, having a strong conviction that they would be very useful among the poor.

At St. Martin's as at St. Giles's he made great exertion to secure good Schools. He set up a good Infant School under considerable difficulties; and raised the standard of education in the National Schools. When the Government Inspector first came round, a high compliment was paid to the St. Martin's Schools; and a remarkably large number of pupil teachers

were at once selected from the boys' school without any previous preparation.

Sir Henry, previous to his departure, set on foot a plan for the erection of additional schools in Long Acre, the northern part of the parish, which has since been carried out; and obtained the grant of a site from the Mercers' Company for the purpose. When he left St. Martin's, he received the strongest expressions of gratitude and regret at his departure from the managers of the different schools. It should be stated however that while he was thus zealous in the cause of education, and while he gave his best assistance to the efforts of Government, he entertained some misgivings as to the extent of the measures which were being adopted, and the amount of expense which was likely to be ultimately incurred.

He made rules for the management of the Schools, Clubs, &c., but he never would suffer these rules to be carried out

in an arbitrary or oppressive manner. Children were expected to come to school regularly; but if a mother had bad health, or many children, and was overworked, he insisted upon an elder girl being allowed to stay at home one or two days in the week. He would not have her turned out even if she came very irregularly, for he said, "we shall have a less good first class, a less showy school, but we shall do more real good, a greater amount of good on the whole." He said the elder girls should be taught that it was their duty to help the mother. *That* was good education; and it was hard to deprive a girl so engaged of the few opportunities she might have of picking up some useful knowledge.

At the same time he was severe with the mothers if they kept the children away without sufficient cause. He used to say, "I will not assist you, I will not give you coal tickets and bread tickets if you don't send your children to school." In

the same way, when they were careless and negligent about having their children baptized, he used to say, "If you are a Romanist go to your Priest, if you are a Presbyterian go to your Minister, but if you are a Church of England woman and don't have your child christened I will have nothing to do with you."

He never objected to the children of Dissenters being sent to the school; even Jews were admitted. If the parents came with them and desired that they might not learn the Catechism they did not learn it, but none were allowed to be absent from the class during the reading of the Scriptures.

All denominations of religion or no religion were indiscriminately admitted to the charities of the parish, unless they were drunken or disreputable, in which case they were left to the relieving officer.

While taking part in all good works which came fairly within his sphere as a clergyman, he did not forget that this

sphere was limited. When he first came to the Parish, his right to take the Chair in Vestry was disputed. He insisted on the right with firmness and dignity, in compliance with the opinion of the Bishop. But he personally dissented from that opinion, thinking that a clergyman's proper influence would be better secured if he were not Chairman. In the same way, he always refused to be a Guardian of the poor, saying that the clergyman should be a mediator between the poor and the Guardians, in which position he would be enabled to plead the cause of the poor in special cases of distress.

For the especial benefit of this class of his parishioners, he established an evening school-room Lecture. This was received by the poor, who attended it, with especial gratitude, as they felt it was a voluntary gift from their Vicar. When it had been going on about ten years, the congregation presented him with a handsome Prayer

Book, to which people of the very poorest class subscribed. On the Prayer Book was the following inscription, not only written but composed by a boy in the First Class in St. Martin's School, without any assistance, and without even the cognizance of the school-master.

This Book
Was presented to the
Rev. Sir H. R. Dukinfield, Bart.
Vicar of St. Martin-in-the-Fields,
From 187 of the
Poorer members of his Flock.
As an humble but affectionate
Token of their gratitude
For the Spiritual Benefit
Conferred upon them
By his Ministry.
Easter, 1845.

Schoolroom lectures are now very much superseded by evening lectures on week days in the Church. The working class are invited to come to these lectures in their working dress. But to the school-

room lectures not only men came in their working dress, but women with a baby at the breast, and one or two children at the knee. These women could not have gone to Church, and except for the schoolroom lecture, must have passed many years without joining in public worship, or having any instruction in Christian knowledge. The babies were often troublesome, but Sir Henry was always patient.

It was a great object with him that the poor should be enabled to take their part in all good works, as well as the rich; and he was particularly anxious on all occasions to preserve a Christian equality amongst the different social grades of his congregation. Many clergymen equalled him in his attention to the spiritual and material wants of the poor; but few perhaps equalled him in attention to their feelings.

While he was at St. Martin's, what is commonly called the High Church movement was going on; and among other

things, a part of his congregation were anxious for the institution of daily services, early in the morning. His own conviction was that family devotions on week days were more profitable; but he thought it right to comply with any wish coming from religious members of his parish, and he always performed the early service himself, though, from the state of his health, early rising was a great effort to him.

He was always on the most cordial footing with his friend and patron the Bishop; and when the Bishop in the course of the same movement, issued a general recommendation that the surplice should be worn in the pulpit, Sir Henry, who felt that the change would produce bad consequences among his congregation, was allowed entirely to use his own discretion in the matter; and he never appeared in the pulpit in his surplice. The reading of the Offertory service after the sermon, and the collection for charitable purposes before the

dispersion of the congregation were tried once by Sir Henry, in compliance with the Bishop's wish; but were immediately abandoned, in deference to the feelings of the congregation. On this occasion also the Bishop most kindly acquiesced. It should be observed that the disputes arising from differences of religious opinion by which many parishes were disturbed at this time never interrupted the harmony of St. Martin's.

The following extract of a letter from a clergyman who had been the Minister of a district Chapel, and who was leaving the parish on a distant mission, is a testimony to the liberality of Sir Henry's conduct towards his coadjutors in the parish, and to the cordial terms on which he was with them.

"First and foremost, it is impossible for "words to express how deeply grateful I "feel for the £100 a year allowed for the "duty at St. Martin's Church, for without "this aid, I could not have maintained my

" ground. As far as you are concerned, it " was in reality a present of £100 a year, " and as such I both felt and received it. " . . . . In conclusion, I feel bound to ex- " press my grateful sense of the obligations " under which I am placed, by the great " and invariable kindness which I have " experienced at your hands during your " Incumbency; and it may be moreover " added that for the above thirteen years " nothing has occurred to my knowledge, " which has even for a moment interrupted " that good understanding which ought " ever to subsist between the Vicar of a " Mother Church, and the rest of the " Parochial Clergy."

His health was never strong, and it began to give way under his labours. After he had been a few years at St. Martin's he told the Bishop that he felt it was too much for him, that he had not strength for it, and that he should be very glad to resign it, for a humbler and less well-en-

dowed cure, with less fatigue and anxiety. In 1842, the Bishop offered him the living of Kensington, which was quiet and in fine air. But a feeling of duty towards the parishioners, with whom he was on such good terms, and the conviction that there were serious difficulties connected with the income of the vicarage of St. Martin's still to be overcome with which he could contend better than his successor, induced him to decline the offered relief, and to resolve to continue at St. Martin's till his health positively failed. The Bishop wrote to him, "In determining to remain at your "present post of usefulness you have acted "considerately and kindly towards your "parishioners and disinterestedly with res- "pect to yourself, I hope you will not have "any reason to regret your decision."

In 1848, however, he found himself positively unable to continue his work, and perfect quiet was prescribed by his physician. He consequently determined to re-

sign. The Bishop proposed that he should make any arrangement he thought proper for a temporary absence, in order to recruit his health and enable him to return to his duties. But he felt that he should never be able to work as he had worked before, and he was not disposed to retain the vicarage, doing less than he thought desirable for the parish.

The Bishop wrote to him on the occasion :—

" I have received with great regret the " announcement of your determination to " resign St. Martin's. I have no doubt " but that you have acted wisely, in " coming to that decision, and with a " due regard to your health, the failure of " which, while it would destroy your own " comfort and domestic enjoyment, would " prevent you from fulfilling your paro- " chial duties in a manner satisfactory to " your own conscience. But I greatly " lament the necessity of your retirement,

"on account both of the Parish and the "Patron. The Parishioners will lose a "zealous and affectionate Pastor, whom "they have the good sense to appreciate "as he deserves; and the Patron will be "sorely perplexed to supply his place. I "only hope that I may be able to make "an appointment which I shall have as "little cause to repent of as the last.

"It will be some consolation to know "that although I am to lose you as an "Incumbent, we shall still have the plea-"sure of your friendship, and that I shall "not be without the benefit even of your "professional assistance when I require "it."

To mark his sense of Sir Henry's services, the Bishop offered him, as the only thing at his disposal, an honorary prebendal stall in St. Paul's. But Sir Henry declined it, having already, as before mentioned, a stall of this kind at Salisbury.

The following address was presented by the Parishioners in Vestry assembled, on the announcement of the resignation.

"Reverend and Dear Sir,

"The announcement of your intention to resign the Vicarage of St. Martin's Parish, on account of impaired health, affords us the opportunity of placing upon record the regret with which we have learnt it, and the sentiments of respect, attachment, and gratitude which we entertain towards you. We have to remember that during your incumbency, the administration of the affairs of this large and important Parish has been singularly harmonious, and we believe that this harmony has been owing in a great degree to your temper and judgment.

"We also thankfully bear witness that the same period has been distinguished by the conception and execution of many plans, both for the temporal and spiritual

welfare of the parish, in which you have been our guide and prompter; in particular we must refer, in connection with the former class of designs, to the building which is now nearly completed, for the purpose of affording to the more numerous classes of the population the cheap and easy use of Baths and Washhouses; your zeal and energy have conferred upon this Parish the honour of being the first in the Metropolis to deal with this important question, as a matter of universal concern, and likewise gave powerful stimulus to the progress of opinion in regard to it.

"We feel a greater delicacy in referring to the more solemn subject of your strictly pastoral cares among us, for you will look to the sentence of a Tribunal other than men's judgment. We also, while we gratefully acknowledge the enlarged religious privileges which we have enjoyed by your means and those generous and unsparing exertions to which indeed the very

cause of your removal from among us bears an effective though melancholy witness, have the fear that we have not profited so largely as we ought to have done by your labours in the Lord on our behalf. But in contemplating the close of your pastoral relation with this Parish we entreat your continual prayers for us, that we may hereafter more willingly avail ourselves of the spiritual privileges and blessings that are so abundantly vouchsafed to us, and may bring forth more fruit unto holiness.

"And we on our part beseech Almighty God that he may restore you to that blessing of health which you have been content to sacrifice for our sakes, that he may grant to you a long career of useful labours in the service of his church and people, and finally, that when the Chief Shepherd shall appear, you may render your account with joy and may enter in and dwell with Him for ever.

"With these desires and with every senti-

ment of attachment and respect, we remain, Rev. and Dear Sir,

"Your faithful Parishioners.

"Vestry Room,
20th June, 1848."

This address was presented to Sir Henry handsomely framed and glazed. It is a beautiful piece of penmanship, surmounted by an illuminated vignette representing the ancient Legend of St. Martin.

At the previous Vestry meeting, many kind speeches had been made expressing regret and sympathy at Sir Henry's resignation and the failure of his health. Extracts from three of them will be given; and these three are chosen because from the religious or political opinions of the speakers it might have been expected that they would have been opposed to Sir Henry, instead of being as they were most friendly and willing to support him in all good works.

"Mr. Wilson here rose and stated that "he was desirous to add the expression of "his regret at the retirement of Sir Henry "Dukinfield. He did so the more readily, "as he belonged to the body of Dissenters, "and was frequently in the habit of dif- "fering with their worthy Vicar. He "felt great pleasure in affording his meed "of praise, feeling as he did that the ex- "ample the Vicar had shewn was worthy "of their imitation. When Sir Henry "Dukinfield was first appointed to the "Vicarage it was at a time when the "Parish was in great commotion. Party "spirit was very high, and it required the "exercise of a sound judgment in the ad- "ministration of the affairs of the Parish. "But Sir Henry Dukinfield never allowed "himself to be influenced by any other "motive than a desire to act with justice "to all parties. He acted on the principle "of doing to others as he would that they "should do unto him. He had shewn

"such an example that they owed him a "great debt of gratitude."

"Mr. H. Pouncey observed that he was "happy to join in the expression of regret, "that the Vicar was compelled to resign "from the state of his health. When he "came into the Parish they were, then, in "a very stormy state. But the Vicar in "all his actions conducted himself in that "way, that while they were of a different "opinion they were perfectly satisfied he "was guided in the course he pursued by "the most conscientious motives. He had "the same heartfelt regret at his loss as "was expressed by all classes. He, Mr. "Pouncey, had always been foremost in "trying to remove those evils which were "injurious to the Parish, and he had been "always most active in doing his best en- "deavour to remove abuses. Sir Henry "Dukinfield always did his best to carry "out those measures with even-handed "justice. It was by the strength of his

"argument and in consequence of the "manner in which he was accustomed to "deliver his opinion, that he enjoyed the "undivided attachment of all classes."

"Mr. Barton said that being one of "the Guardians he had frequently come "in contact with the Vicar, and he could "not but remark that he shewed that "species of charity which approached "nearer to the divine. He was able to "speak of the Christian forbearance, and "fatherly care which he had witnessed in "the actions of Sir Henry Dukinfield. "He had always received the greatest "possible amount of kindness from him. "If a difference of opinion was between "them, he always displayed that temper "and that mode of argument which was "everything he could desire."

Nine hundred and thirty-three of the poor of the parish, who, not being of the Vestry, could take no part in the Address, testified their gratitude by presenting Sir

Henry with a Bible. The amount of subscription was limited to three-pence, and many single pennies were received from those who had no more to give. One poor deformed woman gave three-pence; and being told that it was too much, and advised to take part back, indignantly refused, saying, she would give it if it were her last penny.

The inscription on the Bible was—

This
Holy Bible,
Purchased by the united contributions
of 933 of the Poor of
St. Martin in the Fields,
was presented to the
Rev. Sir H. R. Dukinfield, Baronet,
upon his quitting that Parish,
As the only means they had of
Testifying their grateful recollection
of his most valuable, benevolent,
and unceasing exertions to
Promote their interests,
During his Ministry in that Parish.
1848.

To Mr. Winfield, who forwarded the testimonial on the part of the subscribers, Sir Henry sent the following reply:

33, Eaton Place,
October 6*th*, 1848.

DEAR MR. WINFIELD,

I am very deeply indebted to a large number of the inhabitants of St. Martin's for the kindness which has induced them to desire my acceptance of a very beautiful copy of the Holy Scriptures. I accept it readily and gratefully, and for various reasons I shall always esteem it as a most valuable possession. It not only reminds me of the affectionate intercourse which it was my privilege to maintain among the poor of my flock during a long course of years, but it conveys an assurance of the high estimation in which they hold the sacred volume. In selecting a copy of the Bible as the most appropriate offering they could make to their clergyman, they must be supposed to express the deep

sense they entertain of the infinite value of those blessed truths which he has been appointed by God to preach to them; and he is thus comforted with a lively hope that his labour among them has not been "in vain in the Lord."

In the various departments of duty which have occupied my attention during the many years of my connection with St. Martin's, the dispensation of the Gospel was the first and most important, and one to which every object of a temporal nature was, in my mind, entirely secondary and subordinate. To this my time, my thoughts, my anxieties, and my prayers were chiefly directed, and I view therefore the presentation of this beautiful Bible from the poor, whose interests were committed to my care, as a conclusive evidence that I have been regarded by them in my true character, as their *Spiritual Pastor*.

I trust that my excellent successor and the parochial clergy in St. Martin's may

always be seen in the same sacred point of view, and that the prayer of the flock may continually be offered at the Throne of Grace that they may be "approved unto God, workmen that need not be ashamed, rightly dividing the Word of Truth." May God teach them, that they may teach His people.

I have to offer my best thanks to yourself for the kind letter which has accompanied the Bible. The poor of St. Martin's have very properly requested that you would be the channel of communication between them and myself. As the principal Schoolmaster, and as the Secretary of the Clothing Fund, and of the Saving Fund, you have been brought into constant intercourse with them. You have rendered to them, in various ways, the most important services, and you have reaped a reward, which you will know how to value, in the respect, the confidence, and the affection of those among whom the Provi-

dence of God has cast your lot. I beg that they and you will accept the warm assurance of my kind feelings towards you all; and with my earnest prayers for your happiness in time and in eternity,

I am, your faithful Friend,

HENRY R. DUKINFIELD.

On leaving St. Martin's Sir Henry went to live in Eaton Place. While Vicar of St. Martin's he had a country residence, to which he used to go occasionally during the summer and autumn, and where a part of his family constantly resided, first at Park Corner, Strathfieldsaye, and afterwards at Highfield Park in the adjoining parish of Heckfield. After his resignation he had no settled residence in the country till near the end of his life, when he took a house at Little Munden in Hertfordshire. He never again undertook any clerical duties, but was always ready to lend his assistance to other clergymen, and was frequently in

requisition for that purpose. He also took all opportunities of renewing his ministrations among the poor. At Heckfield he had seen a number of people waiting idly once a week for the relieving officer, and had obtained the permission of the clergyman of the parish to form them into a Cottage Lecture. At Little Munden the same thing occurred; and, with the permission of the clergyman, a granary belonging to Sir Henry's house was turned into a room for the lecture, which was attended not only by those who came to meet the relieving officer, but by others among the poor.

Sir Henry was an active member of some of the great religious and philanthropic societies. He was Vice-President of the Society for the Propagation of the Gospel in Foreign Parts, and on the standing Committee of the Society for Promoting Christian Knowledge. Though not a Governor of Charing Cross Hospital, he was an active supporter of the institution.

He kept up and extended these interests after his departure from St. Martin's. At the instance of a friend he somewhat reluctantly joined the Committee of the Hospital for Sick Children, which was then in course of formation. He soon began to take great interest in the institution, and at the urgent request of the same friend became Chairman of the Committee. "The "evidence," says the Honorary Secretary, "of his unwearied interest in the Hospital "and of his zealous and conscientious dis- "charge of the duties he had undertaken, "is seen in the regularity of his attendance "as Chairman of the Committee, and in "the frequency of his inspection of the "Hospital as visiting Governor. A duty "which he kindly assumed much more "frequently than the majority of other "members of the Committee."

It appears that he attended the Committee 214 times, and visited 27 times in the six years during which he was connected with

the hospital, frequently coming up from the country for the purpose. An eminent physician, who was a patron of the hospital, describes him as having given its promoters "new life" by coming among them. He often wished to retire from the Chairmanship, but was pressed to remain; and the last sermon he preached was for this charity. He was the first to suggest "Thank-offerings" on the recovery of children, and several donations were received by the hospital under that head. On his death, the Committee of the Hospital passed a resolution "expressing to Lady Dukinfield the "deep sorrow they felt at the severe loss "they had sustained in the recent decease "of her late much lamented husband," acknowledging "the unwearied interest that "Sir Henry had displayed in the success of "the Hospital, from its earliest commence-"ment," and declaring themselves "pain-"fully aware that in having been deprived "of his further guardianship and guidance

"the Institution had lost one of its very best "friends."

In reference to Sir Henry's connexion with the Children's Hospital, Dr. West, the physician to the Hospital says:—"Changes "were then made in its constitution which "brought me into frequent contact with "Sir Henry Dukinfield, and it was while "these changes were in progress that I first "became acquainted with the real excel- "lence of his character, with his generous "appreciation of any good or honest pur- "pose in others, and his readiness to make "large sacrifices of his own feelings and "opinions in order to promote the harmo- "nious working of all who were engaged "with him in the same good object. From "what I then and afterwards saw of him, "I believe that they who knew him most "intimately must have respected and loved "him most; that his imperfections (for who "is free from them) were entirely on the "surface, and that beneath them there was

"an amount of liberality of feeling and of "real disinterested kindness such as very "few possess."

The following letters, and extracts from letters, will give a fair idea of the tone of his mind and of his character as a friend and relative, as well as of his general feelings on religious subjects.

To a Lady who had lost her brother.

July 5, 1854.

My dear Mrs. ——

I was very grateful to you for your very kind letter. I ought rather to have offered than to have received thanks. It was very gratifying to me that it should be the desire of dear Mrs. —— and your family that I should officiate at the last solemn service. It was a proof of confidence which I well know how to appreciate. It seemed a fitting, though melancholy conclusion, of a friendship which had existed during 45 years. I can hardly say conclusion,—for

though it has pleased God to take your brother from earthly to heavenly associations, there are recollections with those whom he has left, which time will only strengthen, and the friendship will thus endure, though, *as far as we know*, the intercourse may have ceased. It is fruitless to speculate on the state of departed spirits, and the connection which, among their unnumbered enjoyments, they may still maintain with friends and relations; but the angels must know what passes upon earth or they could not rejoice over the repenting sinner; and I can readily believe that your brother's spirit may now be cognizant of his afflicted widow, whom the purest angels may contemplate with satisfaction and delight. In looking back upon my long intercourse with your brother, from the time of our first connection at Christ Church, I have great satisfaction in the conviction, that I cannot call to mind a single interval of alienation or unkindness; a single inci-

dent, in fact, which is inconsistent with the true regard which we entertained for each other. This I think remarkable, considering the number of years which have elapsed, the free and careless manners of college life, and the fact, that we neither of us exactly borrowed our tempers from our sisters. It is very agreeable to have these impressions, and my reflections, therefore, upon your poor brother, are very comforting and satisfactory. We may be thankful that his last illness was so long protracted. It must not only have been advantageous to himself as one of the methods by which a gracious Saviour was preparing him for another world; but it has led to results in reference to survivors of the highest importance. Had he passed from life suddenly, as might have been apprehended from the nature of the disease, at the commencement of it, erroneous opinions might have been formed of his real character, and the state of his mind or rather of

his heart on religious subjects; and even from his habitual reserve, a doubt might have been formed of the warmth of his feelings in regard to things temporal and spiritual, but it pleased God greatly to alleviate the trials of survivors by exhibiting your brother in a point of view, which could not fail to leave a most consolatory impression. For myself, a most unimportant person in this history, I have the great gratification of knowing that his affection was far warmer and deeper than I could have imagined, as it was certainly far greater than I deserved. The recollection of it is infinitely gratifying, and during my remaining years in the world will be a frequent subject of meditation."

To the same, on the death of his friend, Chancellor Raikes.

"January 5th, 1855.

"The past year has been a very painful one to me, it has pleased God to take away

several dear friends whom I have been apt to regard as the props of life, but I have come to an age when such separations must be expected, and I may be thankful that in the case of your dear brother, and my excellent friend, Chancellor Raikes, I have much to reflect upon with comfort, and I hope advantage. My acquaintance with Raikes commenced 35 years ago, and it soon ripened into a very affectionate friendship. In his death there was nothing remarkable, it is sufficient to say that it was consistent with his life. Some one has said of him that, "he never knew any one "with so little to regret, and so much to "admire," and my own view of him entirely confirms this sentence. I was much struck with one remark he made during his illness. When his devoted daughter was administering to his wants, he observed, "How much is done for the Servant, how "little was done for the Master." He paid us two visits at Chobham last summer, and

it is very agreeable to know that he spoke of those visits strongly, and that they were a great comfort to him. I need not say that my thoughts dwell continually upon him, and upon your dear brother, and that I cherish their memory most affectionately."

To the same lady, who had sent him a letter to read, from a young man in the Crimea, descriptive of the last day he had passed with his brother-in-law, and of his brother-in-law's death on the morrow in action.

"I thank you very much for writing to me, for independent of the great pleasure of hearing from you, and of knowing that you are well, you have indulged me with a copy of a letter of the very deepest interest. I could not have supposed it possible that I could have been so greatly affected by a letter, written by one whom I never saw, and the subject of it, a rela-

tion and brother officer, with whom I was equally unacquainted. He must be a hard man who could read such a letter without tears.

"I can hardly command myself even in writing about it. The letter is so simple, so genuine, so affectionate, and so deeply pious, that it kindles in my mind a very warm feeling of respect and admiration for the excellent author of it.

"The effect of the letter too is greatly enhanced by the circumstances under which it was written. But how the world is changed, and how happily! How little in past ages would such characters as these have been sought for in our armies. The seclusion beforehand, the prayers and the reading of the Scriptures; how very striking, and how full of comfort to the two families interested. Then the finding of the body, the last fraternal kiss, and the solemn funeral! It wanted no pomp and circumstance to give effect to it. May

God preserve the survivor, and comfort the mourning families."

To the same, on his settling at Little Munden, near Hertford.

"March 10th, 1856.

"We are leading a very quiet life in our new residence. . . . We may be very thankful to a gracious Providence which has guided our steps to this place. My chief fear about it is quite dispelled; I had apprehended that we should be entirely stagnant here, without occupation, and without anything to care about, but interests of all kinds seem to be springing up around us, and add immensely to the value of a very cheap healthy place in a pleasant neighbourhood. . . . . Our very amiable clergyman very kindly consents to my holding a cottage lecture for a number of poor old folk who collect once a week near my gate to meet the relieving officer. An hour before he distributes the

bread that perishes, it will be my privilege to give them the bread of life. I hope too we shall establish a clothing club, and lending library, &c. &c."

To one of his nieces after her confirmation.

MY DEAREST ——,

I reproach myself very much for my silence. I have long been intending to write to you. Your confirmation is one of the most important events of your life, and has thus, I am sure, been viewed by yourself. You will not doubt that I have thought of you, and sympathised with you on this occasion. I pray God that the solemn ordinance may have its due effect upon you now, and during the whole of your life, that you may be stablished, strengthened, and settled in the only ways of pleasantness and peace. I do not offer you instruction upon this holy rite. You have been receiving that for very many years, and especially, no doubt, lately from your mother and

Miss ——; moreover, your clergyman has been so good as to advise you—your own mind and conscience, too, will have been of most valuable service to you. I trust you have come to a knowledge of your real character, and more especially of those things which may have been actually wrong, or in which Christian virtues have been in any way defective. So long as you live, you may have the comfort, *if you please*, of knowing that you are a child of God—and that He will cause all things to work together for your good; but you will never rest satisfied as though you had already attained, or were already perfect. It has occurred to me to be a common failing with clergymen in giving instruction preparatory to confirmation, to make it too much a matter for the intellect, and not enough for the heart. They are very anxious that their young people should thoroughly understand what they are doing, and sometimes forget that all the *knowledge*

that can be given is of little value, if the intentions, in short the heart, should not be in a right state before God. "Wisdom is a defence, and knowledge is a defence." I would not depreciate knowledge, but it will never lead to true wisdom unless the heart be renewed in righteousness and true holiness. "If ye know these things, happy are ye if ye do them." Further, in describing and insisting upon practical character, teachers are too apt to lose sight of the smaller matters of the law. Great leading virtues are properly and duly insisted upon—they cannot be insisted upon too strongly, but the minor graces of the Christian character are too often lightly mentioned, if not wholly disregarded. I once remember hearing a lecture given at the British Institution by a great painter upon his art. It was addressed to young people. I was struck with the excellent sense with which he enforced the importance of trifles. Nothing, he said, is a trifle

which goes to make up the charm of a beautiful picture. It is in vain, he said, that the outline is correct, the perspective perfect, the leading features admirable, if the minor touches are neglected as unimportant. Similar advice is true with reference to the character of the Christian—it consists of things great and small; and if this be true of the Christian character in all, it is most especially true of the young female Christian. There is no kind of person in whom the minor graces to which I have referred shine so beautifully, or to whom they are so essential as to the young female. It is thus that they may adorn their Christian character, be happy in themselves, and diffuse happiness among all around them. It is thus that they commend religion to others, become epistles read of all men, and exercise a most valuable influence upon every society with which they mingle. Humility, meekness, charity, patience, hope as well as faith—what beautiful graces are

these—and we must remember that they are peculiarly Christian. The heathen world (the Romans especially) very highly esteemed many virtues; but it belongs to the child of God alone to appreciate the softer, gentler graces, to which I am now adverting. They are the fruit of God's Spirit upon the heart, and will invariably be found where Gospel truth has really taken root. I do not say that all will bear these fruits equally, but in all true believers they will flourish with more or less abundance. Though the Christian character is the same in men and in women, yet in what is called the softer sex, the softer, gentler graces are more especially appropriate. I hope, my dear ——, that they will flourish in you and in your sisters, and more especially in yourself, now that your attention is most solemnly called to these things. Your Christianity, if it be of value, will direct you at all times, and influence you under all circumstances. It will more es-

pecially be found at home—with your own family, and with those into whose society you are thrown. I do not wish you to be shy,—whether shyness be an infirmity or a folly,—but a Christian girl is never forward, never over-ready to obtrude opinions, especially in the presence of seniors. I would rather have it said of you that you are too silent than too ready to talk; do not fear being thought too modest and retiring. These apparently small matters are among the very many things which I have glanced at in the formation of the mind and manners of the young female. If I were to attempt to say all that might be said on these subjects, I might fill a volume. From little virtues too, I should be led to consider what are called little sins; if small graces adorn the Christian, how do small failings deform her. But on all these points your mother and Miss ——, will have anticipated me.

You will observe that I have not spoken of the great fundamental doctrines—of faith in Christ, and a reliance on His merits for salvation, and on the grace of His Spirit for the renewal of the heart unto holiness. On all the leading points of instruction you have been very long a learner. Nor have I spoken of the Holy Communion, of which you have for the first time partaken. It will remind you continually of your baptismal vows; and will, I hope, be one of your great comforts, as well as one of your most important duties. Whenever you attend the communion take especial care to obey the Apostle's precept, "Let a man examine himself, and so let him eat of that bread, and drink of that cup." Few duties are so important as self-examination, particularly when you are preparing to receive the Holy Sacrament. If, however, you would wish to thrive as a growing and improving Christian, no day will

pass without self-examination with earnest prayer.

. . . . . .

Believe me, my dearest ——,

Your most affectionate,

H. R. D.

To another niece before her first communion.

April 18th, 1852.

MY DEAREST K.

Having been admitted to confirmation, you will have another important duty to consider, another invaluable privilege to enjoy.

The Holy Communion now calls for your best attention. I am not going to write to you at any length upon it. Your mother and Miss D ——, and perhaps Miss F ——, if she is well enough, will tell you all that you need to know. Here as in confirmation you are called to renew your baptismal vow. The preparation for the one is the same as for the other; only

perhaps that you are more particularly called to give your best, your most serious and solemn thoughts to the death and sacrifice of our Lord and Saviour Jesus Christ. You have not only to think of the fact but of the cause of it, and the consequences, far more important than words can describe, which flow out of it. You are to think of this not only as it affects all mankind, but you must give a personal application to it, you must especially bear in mind that Christ *died for you.* It is *comparatively* unimportant that he should have offered up his precious life for others; it is for you to remember, I repeat it, that he died for you. He died to expiate *your* sins, to obtain *your* pardon, to open to *you* the door of the eternal kingdom. How great is the evil of sin which could only be forgiven through so great a sacrifice.

No doubt you remember the answer to the last question of the Catechism, "What is required of them who come to the Lord's

supper?" In that answer, properly understood and carried out, you have ample preparation, and it is well to observe that there is nothing more difficult and mysterious in this than in any other religious duty to which you are called. Consider the different clauses in this answer, and you will immediately see that nothing more is required of Christians when they partake of the Holy Communion than is required of them always if they would be at peace with God. Repentance, Faith, Gratitude, Charity. These are graces to be always in lively exercise, to be sought for through God's Spirit in earnest prayer.

Because I do not say all that ought to be said on this great question, do not suppose that I am unmindful of many points which your own reflections may have suggested and which others may have brought to your knowledge. I send you a little Sacrament Book, if your mother wishes you to use it, you can keep it. Though I

do not think it perfect, I prefer it to any that I know, and very much because it refers so much to the Holy Scriptures, and the more richly our minds are imbued with God's word, the better will it be for our souls in time and in eternity. My dearest K——, I earnestly pray that God may bless you in your present desire to draw near to Him, and be assured that He will bless you if your prayers are fervent, full of faith and love and gratitude and penitence.

Believe me,
Your very affectionate,
H. R. D.

In answer to an inquiry for a satisfactory tract on Confirmation.

"My dear Sister,

I complained at the Society for Promoting Christian Knowledge a few days ago that I did not know a really satisfactory tract on Confirmation. I met

with a new one with which I am pretty well pleased. Much is usually said and justly said on the Catechism, but in my own practice I have found advantage from dwelling on the Baptismal service itself. The Catechism is apt to be repeated verbally so often that the young people really do not retain the meaning in their minds. The Baptismal service comes as almost a new thing, and I have found it serviceable, as it is certainly reasonable, to say to a candidate, "In confirmation you *confirm* the promises made in your name when you were baptized. Read over the questions put to your Godfathers and Godmothers, and see whether you can answer them for yourself as your Godfathers answered them for you. If you *can*, really from the heart, understanding them, you are fit to be confirmed. If you cannot answer them as they answered them for you, you are not fit; but remember that whether you can answer them or

not, you are equally bound to act up to these promises, and your salvation depends upon it."

I do not offer these remarks as a new thing, but they can do no harm. I have not been used to make my interviews with candidates a very long affair, and I think I have been as successful as my neighbours. I have endeavoured to see each candidate separately, to bring the subject home to *the individual.* Classes are no doubt necessary when numbers are very great. Every clergyman probably has his own way, and here as in many other cases, it is not that one plan is better than another, all may be good when they are really well carried out. I send a copy of the tract, another also which I used to distribute largely, "The Parochial Minister's Address," altered from a tract by Robinson of Leicester.

Do not use these tracts if you find any that you like better."

To a niece on the management of her Sunday School.

"May 6th, 1857.

"MY DEAREST F——,

I think I have used you very ill in not having sooner answered your Sunday school letter, but I have not been very well or much disposed to write letters; moreover I had not in my possession any Sunday school Hymns. I have now three volumes that may answer your purpose. That little volume which is obtained from the Society for Promoting Christian Knowledge has the merit of being cheap, 4*s.* per hundred. It is quite unobjectionable, which cannot be said of many collections, which are not only very silly, but address our Lord with a familiarity quite inconsistent with a right frame of mind and wholly unauthorized by Scripture. The language even of apostles and beloved disciples is always that of reverence.

I also send a volume of Hymns pub-

lished by the same Society, "Hymns for Public Worship." They are very good, but not so good as they ought to be. No doubt Mr. —— would put you in the way of obtaining as many as you require of either of these works.

I add a very little volume published by the Tract Society. They seem very good as far as I can judge from a cursory examination. You can take which ever volume you like best. I must know them all three better than I do before I can give any opinion of preference. When the children get tired of one volume, you can change it.

I don't know what method you use for explaining the Collects. There are many works for the purpose. There is one short and cheap, published by Seeley. I very much recommend it. I am glad that you endeavour to make your class happy and cheerful. Many Sunday schools disgust young people with religion for the rest of

their lives by the manner in which they are carried out, but in this case more depends upon the teacher than the system. There is no reason why people should be over grave and solemn because it is Sunday, and that they are teaching in a Sunday school.

A cheerful manner in a teacher goes far to make the lesson pleasant for the scholar. A volume might be written on this part of the question. There are people whose whole religion is of a gloomy cast, and who do a great deal of harm wherever they go. Sometimes, too, the school and the Sunday are made irksome, by the children having a great deal too much to do. Never keep them long at one lesson, and never forget that the religion of the Gospel is a religion of love. This rule should obtain in all schools, but especially in Sunday schools. Don't expect that the children shall tell you very much about the sermon. It is far more

important that they should remember about the Lessons, the Gospel, &c. The Epistle is apt to be beyond them, and many of the first Lessons cannot be brought home to a young child's mind.

You must bear in mind that many years have elapsed since my connection with parish schools, and vast improvements have taken place.

Don't keep the children standing, which is fatiguing and injurious to mind and body.

Yours affectionately."

Sir Henry had married, August 29th, 1836, Jane, daughter of Sir James Craufurd, Bart, and widow of General Tilson Chowne, a distinguished officer in the Peninsular War.

He had no children, but his only sister, Mrs. Prichard Smith, survives him; and he left three nieces, daughters of his youngest brother, the Rev. Charles Egerton Dukin-

field, who was Rector of Edenhall in Cumberland, and died September 19th, 1840. The eldest is married to Captain Arthur Shuldham, of the Indian army in Madras.

He enjoyed in his retirement in Eaton Place, the happiness of constant intercourse with his family, and with many valued friends. Among them was the Archbishop of Canterbury, for whom he left on his death-bed an affectionate message, expressing the pleasure and gratitude with which he looked back on their long intimacy.

Sir Henry died on Sunday the 24th of January, 1858, at his house in Eaton Place, after an illness of thirty hours arising from severe internal inflammation. The malady of which this was the fatal crisis had long been producing severe irritation and suffering by its advances, though its peculiar nature had eluded the scrutiny of most able medical advisers.

The event called forth several tributes

of regret from public journals and friends. Among others the Guardian, an organ of religious opinions opposed to those of Sir Henry, paid a generous testimony to his activity and success as a parochial Clergyman, to the abiding impression which he left on the hearts and lives of those among whom he ministered, to the rare and conciliatory address by which he had succeeded in reducing to order and good feeling the disturbed elements of the long distracted parish of St. Martin's, and to the importance of his efforts as a philanthropist. Warm expressions of regret and condolence were received from the National School Committee of St. Martin's and from the Committee of the Whitelands Training College, besides that from the Committee of the Children's Hospital before mentioned. A kind and feeling allusion was also made to Sir Henry's death by the Rev. J. H. Hamilton, Incumbent of St. Michael's, Pimlico, where he had preached

the last sermon but one before he was taken ill.

"I cannot speak of our worship in this "Church, and of the part we hope to bear "among the worshippers above, without "alluding to one of those just men made "perfect, and now we believe before the "throne, whose voice so lately sounded the "Gospel warning from this pulpit.

"Many of you can doubtless remember "the impressive address from the text—'*I* "*die daily*,' which we heard from that "eminent and devoted minister of Christ "on the last Sunday evening of the past "year.

"You remember, I trust, how solemnly "and affectionately he dwelt upon our un-"certain tenure of life here below, and the "necessity, both for present peace and fu-"ture happiness, of seizing the present mo-"ment to embrace the hope of salvation. "How earnestly he charged us to *die daily*

"now unto sin and to the vanities of this "life, in order that we might live unto God "in reality and truth; and with what feel- "ing he referred to the seeds of death being "latent in the frame of every one of us, "and gradually preparing, day by day, "the death to which we are all certainly "approaching.

"Who knows," he asked, "which of us "may not be called to die before another "year shall have passed? How unspeak- "ably important then to be daily making "ready for the change."

"Before one short month was past, on the "fourth Sunday evening after that charge, "he was himself, at the very same hour, "exemplifying that strength of faith and "that ripeness of Christian grace and rea- "diness to depart and to be with Christ, "which he had enjoined so earnestly upon "us. While counting as nothing that life- "long devotion to his Master's service, and

"those labours for the good of his fellow-
"men which were familiarly known to us
"all, he rested all his hope with calm and
"~~much~~ meek assurance on the merits of his
"all-sufficient Redeemer. His last words
"were—Yes, Jesus is all in all.

"And thus his spirit passed to the pre-
"sence of the Lord, with less than two
"days' intermission between active duties
"in the world and the realising of all that
"he had believed and taught here below."

Sir Henry was buried, by his own desire, in a vault previously belonging to Lady Dukinfield, at Kensal Green; and in accordance with his wishes and directions the funeral was as private as possible. The inscription on his tomb was written by himself about six weeks before his last illness, and it was his especial desire that nothing should be added to it, unless it were a verse from Scripture. He also mentioned that he preferred a plain flat stone to any monument.

The inscription is as follows:—

Beneath this stone
are deposited the mortal remains of
The Reverend Sir HENRY ROBERT DUKINFIELD,
Baronet.
He was at successive periods
Perpetual Curate of Ruscombe,
Vicar of Waltham St. Lawrence,
Rector of St. Giles, Reading,
(all in the County of Berks,)
Vicar of St. Martin-in-the-Fields, Westminster,
and Prebendary of Salisbury.
He was born the 1st of January, 1791,
and died on the 24th of January, 1858.

"I will come again and receive you unto myself." *John* xiv. 3.

"Then shall the righteous shine forth as the sun "in the kingdom of their Father."—*Matt.* xiii. 43.

"And they that be wise shall shine as the bright- "ness of the firmament, and they that turn many to "righteousness as the stars for ever and ever."— *Dan.* xii. 3.

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Author Dukenfield, Jane D. (Lady D.)
Title Memoir of the Rev. Sir H.R. Dukenfield.

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